

When supper is being eaten and we take bread and break and eat it, an emblem of his broken body, I look back to his last night and to his crucifixion. I think of his suffering. How that pure One was beaten, spit upon, crowned with thorns, nailed to a cross, and pierced with a spear. For me, yes, for me. "This is my body which is broken for you," he said, and that means me.

And the wine: "This is my blood which is shed for you." Oh! wondrous love. He gave his life, his own blood to save my soul from death, to redeem me from a life of sin, to righteousness. "O Lord, help me to return that love and help me to so love my brethren that I may lay down my life for them, make me wholly thine. I ask it in the name of him who gave all to redeem me."

After the service is ended I know I have been drawn nearer to him, and my heart leaps with joy when I remember his words, "Happy are ye if ye do them."

Retrospect and Prospect

New York Observer.

Life must have its backward as well as its forward look. "Ebenezer" is as necessarily a point in spiritual topography as is Pisgah, from which a coming Canaan is prophetically observed.

The past is meant to be a monitor amid present experiences and also a message for the future. No affectation is greater than that airiness of him who thinks himself superior to the things on which he has built and risen, and which lift him like a weather-vane to the sky. It is silly to affect an unconcern for what is behind us, for out of those things which falsely we call "dead and gone," we have come, and they now live on in us. Genetically, if not precisely grammatically, preterites pass by way of present forms to future perfects. The man who sneers at his past is like a chick that pecks at the shell from which he was hatched. The thing that has made us must always be revered, unless we are to belie the very characters which we now possess.

Hence an occasional retrospect is fitting for every man because is a man. Tho genealogy is not gospel, it is yet a teaching. Heredity is an educator. "The greatest thing in God's universe is history!" recently observed a noted divine. The things that have been are at least the shadings of the letters that will spell the words of the histories that are to be. The story may be new, but it must be written with the old alphabet. To understand himself and his grandchildren it is necessary that a man make the acquaintance of his own grandfather, and prepare for to-morrow by a close and careful retrospect of his own variously assorted yesterdays. He must go back in order to obtain the headway for a long leap forward. If a man refuse to go to school to antiquity he cannot hope that his influence will remain as a proper teacher for posterity. The past gets even at last with those who refuse it. History cannot be scorned with impunity, but will revenge itself in time upon its contemners.

And the retrospect that is worthy of the name must be a very broad one. It is not a matter merely of a genealogical tree, but of an historical forest of multitudinous branchings and multiform foliages. History's record is not alone contained in that ponderous tome which notes public events, but as well in the tiny volumes that result as the nonpareil records of private lives, which are yet so many microcosms of almost infinite miniature mysteries. The close of a calendar year is a season most opportune for such a retrospect of personal experience. It is the season when the merchant posts up his books to see where he stands. And it is a time when sensitive spirits are moved to thoughtfully review, as in the stillness of the divine presence itself, the scenes and seekings, the joys and grievings, the gains and losings, of the days that have gone beyond recall. By such reminiscence the soul is enabled to see where it stands spiritually, and how near to God is its present position. The case of the Christian traveler is analogous to that of the navigator of the deep seas who must from time to time discover his position by observation of the sun or the stars. The sailor reads the heavens that he may mark off upon an earthly chart the spot where just then his vessel's keel is cutting the seas. He must know how far he has come and where he is that he may unerringly tell whither thereafter his true course lies. It is a kind of a measurement of terrestrial directions and distances by means of a stellar topography, and as such affords a fitting symbol of spiritual navigation on life's broader and stormier sea. The Christian must with a frequent periodicity take his observations and read off the knots on his log line.

But with retrospect should go prospect. As the old year goes from us it whispers a parting word as to a new and possibly a more notable year to come. The obdurate sinner has no future in any comforting sense of the word, but for the humble believer in Jesus it is always "better farther on." While, therefore, the Christian dwells with discriminating meditation upon the past there needs to mingle with his tender reminiscence a sweet prescience of a fairer future to come in God's good time. It is this thought of this dual and yet not divided outlook of the twin temper and sympathy, which is taught in the allegorical story of the two men, one an aged man with hairs whitened by the years and the other a youth with long raven locks, who one day, arm-in-arm, climbed to a lofty height. When they had attained the summit the old man, deliberately mounting a ledge of rock, and turning to look back upon the way they had come, lifted his broad hat, and with solemn voice exclaimed: "O Past! I salute thee!" Thereupon his young companion leaping up to a still higher crag, and excitedly waving his hat above his head, cried with enthusiasm: "O Future! I salute thee!"

It is such a double salutation that is appropriate at any anniversary season for every Christian pilgrim. It is but courteous to

speed the departing as well as to greet the arriving guest, and with all its shortcomings the past deserves a "Thank you!" as it leaves. For that past in any case has had God in it, and where God has been gratitude should follow. This farewell, however, need not be too tearful, or over sad, since the Christian never loses the best of what has been, and in that farther future that lies beyond the vale shall meet again all that was truly worthy and immortal in the past.

The Mission Field

"ARE WE READY TO ENTER THE FOREIGN MISSION FIELD?"

Read at National Conference by J. C. Cassel.

With the three words *we are not* I might dispose of this topic, but such a summary disposition of it would probably be charged to indifference on my part.

The command, or the commission did not seem to be of any special significance to the apostles and they have many faithful followers on that point to-day yet. How many of us here feel any direct, definite, personal responsibility in the evangelization of the world? If there were a goodly number of us that felt that the accomplishment of that work depended directly upon our personal co-operation we would indeed be ready. It is not for want of means, nor opportunities that we are not ready. We are not ready simply because no considerable numbers of us have willed to be ready. This has been amply demonstrated by the events of the past year. We were ready to purchase a church in the city of Washington and we did it with magnificent energy and godly zeal. We are none of us any poorer for it. We would not have our money back if it was offered to us. What we have done last year we could do this year and much more too, if we simply willed to do so.

There are many church members who think that their particular church is the only agency of the power of God unto salvation, who make but little or no effort to preach their doctrine to the nations abroad. We maintain churches, frequently hold revivals to build them up, or revive them, but what is often the motive or purpose? Is it to extend the kingdom the wide world over or simply to revive our local work? When we once hold missionary revival meetings of two, three or four weeks duration then we will be ready to enter the foreign field and it is then that our home churches will prosper and grow as they have never grown yet.

Any purpose in our Christian life, or in our churches, or in our auxiliary societies, such as the Young Peoples' Societies or the S. S. C. E., in our institutions, such as the College or the Publishing House less than the evangelization of the world fails to meet the great purpose of God in the gift of His Son, and as a result fails to bring down upon us God's richest blessing.

I want to make a distinction between entering the foreign field and entering upon